



THE CHRI

istians Sacrifice,

Scene, and allowed,



LONDON.

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1589.

1. C. 405

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fire

TO MY LATE AVDI-
tors, the congregatiō of Clement
Danes, at the good wil which
I can shewe.



Eloned
in Iesur
Christ,
my first
fruites,
I haue
nothing
but this
myte to

leane with you, which is the summe of
al my sermons, ye haue heard & already,
& as th'apostle calls the Corinthi-
ans his epistle. so ye should be my ser-
mon; that is, my sermon should be prin-
ted in your hearts, as this is printed in
paper. If ye haue not given your h. r. s
yet to him which sent for them, nowe
thinke that god hath sent for them a-
gaine, and heare me writing, w^{ch} anye
cannot heare speaking. Take not gu-
stome for religion. shun occasion as wel
as siane. seek the vse of euery thing, de-
sire not to haue your Kingdome here.

2. Cor. 3.

And so I leave you all with Christ,
whom I have preached, to bring forth
the fruit of that seed which is sown.
beseeching you for all the love that you
have of him, that ye would not count
any thing in this world worthy to keep
your hearts from God, but think of the
day when you shall give account of eve-
ry lesson which ye have heard, and hee
which hath called you in this prison,
will glorifie you in his pällace, where ye
shall see him to whom ye have geuen
your hearts, and enjoy that blessing of
blessing, which makes all the worlde
to worship him. The father of our lord
Jesus Christ, which hath begunne to
draw you to his Kingdom, neuer leave
you untill you come vnto it, Amen.

Your late unworthy ser-
uant for the Lord,

Henry Smith.

THE

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SACRIFICE

My sonne, geue me thy heart.

Q binde all the Lessons together,

which ye haue learned since I came, this

Setencedid come to my mind, My sonne, geue

me thy heart, vvhich is the summe

of all that ye haue heard, and shews

in vvhhat chest you shoulde lay vp

these treasures in your heart, & then

geue that heart vnto God, and hee

will keep all safe.

A supplication is come as it were

from God to man, that man would

sende God his hearte, penned by

Salomon, vnder the name of Wise-

dom.

As

done

Pro 13. 20

Iob. 22. 12

Luk. 2. 19

Psal. 17. 33

Dan. 7. 28

Pro. 9. 1

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Rom, 8, 15

Gal, 4, 24

Iohn 4, 14

25, 25, 25

25, 25, 25

25, 25, 25

25, 25, 25

25, 25, 25

dome, & directed to her sons, wif-
dome entreateth her sons that they
would giue her their harts, this wif-
dome is god, vve by adoptio are his
sons; & our hart is that which christ
cals spirit & trueth, vwithout hypo-
cricie; *Geue me that hart*, saith God.
Hee vvhich geues any thing to ano-
ther, cōsiders before what he loues,
& giues that which he thinks wil be
accepted, that he may be loued for
his gift: therfore *David*, as though
he vvere at a stād; & sorrowed that
hee could not doe enough for God,
breaks forth to himself, *What shall I
giue vnto the Lord for al that he hath
giuen me?* The Lorde hearing as it
vvere, these sighes of his seruants,
which care & study what they may
dōe to please him, comes in their
suspence, & like a friend vvhich de-
sires nothing but good wil answer
fro heauen, *Why for giue me thy hart*.
Vnler vvhich suite he taxeth them
beside vvhich are suiters alwayes to
him,

SACRIFICE.

him, and looke still to receiue like
the Publicanes, but neuer caste in
their minds what they should giue,
therefore their tribute is set downe
by equall measure vnder the kings
seale, euery man must homage his
hart. He vvhich alwayes gaue, now
graues: and hee vvhich eraued al-
wayes, now geues: Christ standes at
the doore like a poore man, & asks
not bread, nor clothes, nor lodging,
vvhich vve should geue to his me-
bers, but our *heart*: that is, euen the
continent of all, and gouerner of
mans house, vvhich sittes off the
bench like the Iudge, to geue the
charge, and teach the tongue to
speake, the hande to yvorke, the
foote to vvalke, the eare to attend,
the eye to obserue, the minde to
chuse, and the flesh to obey. That
vvee must present to G O D like a
burnt sacrifice, vyherein all is offe-
red together, a vyse tongue, a di-
ligente hande, a vyarie foote, a

Leu, 1, 9. & 13;

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vwatchefull eye, an attentiu eare,
 an humble minde, an obediente
 fleshe, put all together, and it is
 but the heart. *My sonne* (saith God)
geue me this heart. Here thou arte
 the geuer, God the petitioner, thy
 heart the gifte, vvhich he claymeth
 by the name of a sonne. Shoulde
 GOD bee a suppliant vnto thee
 and mee, but that our vnthanke-
 fulnesse condemnes vs, that for all
 the things vvhich hee hath geuen
 vs, we neuer considered as yet
 what wee should giue vnto him
 before hee asketh: hee is faine to
 put in his petition like a suter, and
 saie, *giue me thy heart*: Marke
 what God hath chosen for him-
 selfe, not that vvhich any other
 shall loose by, like the demandes
 of them vvhich care for none but
 themselves, but that, vvhich bei-
 ing geuen to God, mooues vs to
 geue vnto euery man his due, as
Zacharias when hee gaue his heart

Luk. 19, 8.

SACRIFICE,

to Christ, parted his goods to the
 poore, & restored to al, that which
 hee had got by vvrong. Once God
 required offeringes and sacrifices, *Mal, 1. 13,*
 vvhich men vvere vnnvilling to and, *3. 18,*
 geue, because it vvas a deer seruice
 of God, but novv he saith, that the
 hearte is more then all burne offe-
 rings and sacrifices, *Iacob* loued *Io-* *Mar, 12,*
seph more then al his bretheren, so *Gen, 23,*
 God loueth the heart more then all
 her fellowes, this myte God vwill
 haue for all his benefits vvhich vve
 may best affoorde him, thy almes
 to the poor, thy counsel to the sim-
 ple, thine inheritāce to thy childre,
 thy tribute to *Cesar*, but thy hearte *Iohn, 4, 24,*
 to God: hee vvhich is a spirite, re-
 quires the spirite, and delightes to
 dwell in the heartes of men. Here
 God plantes himselfe as in a castle,
 vvhich is alvvaies besieged vwith
 the vvorlde, the flesh, and the deuil
 If the enemie get a thought, or a
 vword, or a vvorke, yet he hath but
 raised

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raised the vualles, but if hee take the hart, then the fortresse is lost. From that time, al our thoughts, & vvords and vvorks, are captiue vnto him, he bids them goe, & they goe, doe, and they doe it. That man is like *Esau*, vvhich had an inheritaunce, vvhich had a hart; but now he hath not possession of his ovvne, therefore *gene God thy heart*, that he may keep it, not a peece of thy heart, not a roovme in thy heart, but *thy heart*. The heart deuided, dieth: God is not like the mother vvhich vvould haue the child deuided, but like the naturall Mother, vvhich said rather then it should be deuided, Let her take all. Let the deuill haue all, if he vvhich gaue it, be not vvorthie of it, God hath no copes in it, therefore he vvil haue no parting offstake, but all, or none: and therefore he vvhich askes here *thy heart*, in the 6, of *Deut* & the 5, asks *all thy hearte, all thy soule, all thy strength*

Gen, 25, 33

1, Kings 3, 26

SACRIFICE.

Strength: thrice hee requireth all,
 least vvee shoulde keepe a thought
 behinde: yet it is *thy heart*, that is, a
 vaine heart, a barren heart, a sin- Esaie 47, 17
 full heart, vntill thou geue it vnto Eccle, 7, 9
 GOD, and then it is the spouse of
 Christ, the Temple of the Holie 1. Cor, 3, 16
 Ghost, and the image of God, so 11 Cor, 6, 19
 changed, and formed, and refined,
 that God calls it a *newe heart*, *Ezek.*
 36. 26. Some haue a double heart,
 as it is in the 12. Psalme: but God Ezek, 36, 26
 acknowyledgeth but one heart, say-
 ing, *geue me thy heart*, not geue mee Psal, 12, 2
 thy hearts: declaring that a single
 heart is pleasing vnto him, and that
 they vvhich haue a double heart, a
 heart & a heart, haue neuer a good
 heart. God doeth not require the
 heart, as though hee required no
 more then the heart, like the Pope,
 vvhich saith geue me thy hart, & it
 sufficeth. To maintaine his Papistes
 pendant and crouching, vvhich liue
 amongst Christians, hee requireth
 nothing

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nothing of such but their hearte,
they may worship god vwith their
lippes, and dissemble their religion,
and forswear their opinions, and
come to sermons, and subscribe to
other lawes, and seem protestants,
as the deuill licenceth vwitches to
seeme christians, so they geue him
their heart, he dispenseth vwith the
to dissemble, & giue the rest as they
list, but God requireth the heart
because vve should not dissemble,
for in the 12. to the *Rom*, hee com-
maunds the body too, *Offer vp your
bodies a lively sacrifice.* Which vve
cannot doe, vnles we giue heart, &
hand, & tongue, & eies, & eares, and
all, for the body is all: but the heart
is chiefe in request, because if there
be any goodnes, it lies in the hearte,
& because he vvhich giues the hart
geues al, for out of the aboundance
of the hart the mouth speaketh, the
hand vvorketh, the eye looketh, the
eare listneth, the foote vvalketh to
good

Rom, 12, 1,

Luc, 6. 45,

SACRIFICE

good or euill: therefore, there is
such strife for the hearte, as there
was for *Moses* bodie: geue it me *Iud, 9;*
saith the Lord, geue it me saith the
tempter, geue it me saith the Pope,
geue it me saith riches, geue it mee
saith pleasure, as though thou muste
needes geue it: nowe here is thy
choice, vvhether thou vvilt geue it
to God or the deuill, Gods hearte
or the deuils heart whose vvilt thou
be? Man hangs in a ballance like a
young virgin vvhich hath many su-
ters: some she fauoures for paren-
tage, some for personage, some
for friends, some for vvealth, some
for vvitt, some for vertue: and after
all, chuseth the vvorst of all: so the
heart hath so many suiters besides
God, that sometime shee marieth
vvith one, sometimes vvith ano-
ther, the vvorld keepes her, the flesh
keepes her, the deuill keepes her,
vvhich haue no more interest in
her, the *Herod* to his sister, but seeke
her

Mar, 14, 70

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1, Sam, 5.

Her spoile, like them vvhich marry
for riches, are glad vvhē one dies;
that another may come. These su-
fers are like *Absolom*, vvhich did
not seek the harts of the people like
Dauid, but steale them vvvith flatter-
ie and lies, but god vvoulde haue
thee *giue thy heart*. As a man consi-
ders what he doeth vvhē he geues,
so god licenceth vs to consider of
that vvhich vve doe for him, vvhe-
ther he deserueth it, vvwhether vvee
ovve it, vvwhether he can require it,
Iesse it shoulde come againste our
vvill: therefore *geue me* saith God, as
though he vvould not straine vpon
vs, or take from vs, but if thou vvilt
giue him *thy heart*, then he accepteth
it, it muste come freely like a gifte,
as his blessings come to vs, & then
his demandaund is graunted. Here is no
respect of time, how long thou
mayest stay it, or how long he vvill
keepe it, but *geue it*, is the present
time, as though hee vvould haue it

ONE

SACRIFICE.

out of hand, while hee askes before
ye goe out of the church: for vvh
can vve aske of him, vvhile vve de
nie him but one thinge vvhich hee
askes of vs: therefore consider vvh
is a suiter to you, Now I am a col
lector for God, to gather hearts, ei
ther you must graunt him, or denie
him, thinke vvh who shall lose by it, if
thou vvilt not pay thy landlord his
rent. How many subiectes vvould
reioyce, if they had any thing to
geue to the Prince, and pray her to
accept it, that they might but say; I
haue giue a present to the Queene?
So *Mary* reioiced that she had a li
tle oyle to sprinkle vppon Christe,
that shee vvould take no mony for
it: yea the vviddovv of *Zarephath*
was so ioyfull that shee had a little
foode for the Prophet, that shee
spared it from her children, and her
selfe, to serue him first, so they
vvhich loue the Lord like his Dil
ciples,

Mar, 14, 3

1, King, 17, 13

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Luc, 9, 11,

Sam, 13, 14

ciples, vvhich left al to follow him, had rather that he shuld haue their riches, their honours, their heartes, & their liues, then they themseīues. Why is *Dauid* called a *mannē* after gods own hart, but because whē god said, *geue me thy hart*, his spirite answered like to an Eccho, I geue thee my heart? is God so desirous of my heart? vvhath good can my heart do to God? It is not vvorthy to come vnder his roofe: I would I had a better gift to send vnto my Lorde: goo my hearte to thy maker, the Bridegroomē hath sent for thee, put on thy Wedding garment, for the Kingē him selfe vvill marrie thee, Who is not sorry novv, that he did not geue his heart before? Is hee not vvorthie to die, that vvill take his hearte from him that made it, from him vvhich redeemed it, from him which pre serues it, from him vy which vvil glorifie it: to geue it vnto him vvhich vvil infect it, torment it, cō-
demne

S A C R I F I C E,

demne it? Will a seruant reach the cup to a stranger, when his maister calls for it? Or vvill a man sell his coat if he haue none? What hast thou reserued for God vvhen thou hast giuen Sathan thy heart? Christ hath promised to come and dwell vvith thee, vvhere shal hee stay, vvhere shal hee dine, if the chamber bee taken vp, and thy heart let forth to another? Thou art but a tenaunt, and yet thou takest his house ouer his head, and placest in it vvhom thou wilt, as if thou were Land-lord. Canst thou possesse another mans goodes, but hee will molest thee, and trouble thee vntil hee haue his owne? And doost thou thinke to keepe that which is Gods, and hold it in peace? No, hee vvil neuer suffer thee to rest, but crie vppon thee day and night as *Moses vexed Pharaoh* vntil hee let the people goe, so thou shalt be distracted vvith feares and thoughts,

Reue, 3, 20

1, Sam, 38

Exod, 3, 13

and 9: 28

Actes 16, 14

B

as Exo, 8 & 9 & 10

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as one plague followed an other vntill thou let thy heart goe, that it may serue God, as if a man shoulde pull out thy heart, and take it from thee, so grieuous it is vnto God to keepe thy heart from him. Therefore, let all suiters haue their answer that thy heart is married already, as *Isaac* answered *Eſau*, *Iacob haue I blessed, and he shalbe blessed*: So thou mayst say, God hath my heart, and he shall haue it, and them that craue it hereafter, sende them to *Christ* for it, for it is not thine to geue, if thou haue geuen it to God already. But take heede thy heart doe not lie to thy selfe, and saie it is Gods, vwhen it is the vvorlde, like *Ierobams* vvife, vvwhich vvould not seeme *Ierobams* vvife. By this thou shalt knowe vvwhether thou haſte geuen it to him or no, If thy heart be gone, all vvill follovv, as the *Sunne* riseth firste, and then the *Beastes*

Gen, 27

1, King, 24, 6

S A C R I F I C E.

Beastes arise from their dennes;
the Fowles from their neastes,
and men from their Beddes: so
vwhen the heart setteth forvvard to
God, all the members vvill marche
after it, the tongue vvil praise him,
the foote vvil follovv him, the eare
vvill attend him, the eye vvil watch
him, the hande vvil serue him; no-
thing vvill stay after the heart, but
euerie one goes like handemaydes
after their mistresse: this Christ ve-
rifieth, saying, Make cleane vvith-
in, and all wil be cleane: that is, the
eye, and the eare, and the tongue,
and the hande, and all: as the Fa-
ther gaue vs all, vvhen hee gaue his
Sonne, so vvee geue him all, vvhen
vve geue our hearts. This is the me-
lodie which *Paul* speaketh of, *Ephe.*
5. 19. Make melodie to the Lorde in
your hearts, shewing that there is
a consort of all the members, when
the heart is in tune, that it sonndes
like a melodie in the eares of God,

Psal. 123, 2
Mar. 23. 26

Rom. 8, 32

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and makes vs reioice vvhile vvee
 serue him, vve haue example here-
 of in Christ, vvhich said that it vvas
 meate and drinke vnto him to dōo
 his Fathers vvil : and *Dauid* vvhich
 danced to see the Arke, and the Is-
 raelites of vvhome it is saide that
 they reioised, vvhen they offered
 frō their heart vnto the Lord. Ther
 fore *Salomon* pricking out the heart
 for God, speaks as though he vvold
 set vs the pleasantest, and fairest, and
 easiest way to serue him vvithout a
 ny grudging, or toyle, or vvearines:
 touch but the first linke and al the
 rest vvil follovv; so set the heart a
 going, and it is like the poize of a
 clock, vvhich turnes al the vvheelles
 one vvay ; such an oile is about the
 heart, vvhich makes all nimble and
 currant about it: therefore it is al-
 most as easie to speake vvell, and do
 vvell, as to thinke vvell. If the heart
 indite a good matter, no maruell
 though the tongue be the penne of
 arc2-

John 4, 34
 2, Sam, 6, 14
 1, Chro, 29 9

Psalme 45, 1

S A C R I F I C E.

a ready writer, but if the heart bee
dull, as is like a left hand, so vnapt
and vntovward that it cannot turne
it selfe to any good. Therefore Gods
suites haue so hard passage in our
counsailes, iudgemēts, and parlia-
mentes, because men doo not giue
him their hearts, vvhich should be
the first offering of all: if they did
giue him their heartes before they
sit dovvne to heare his cause, they
coulede not denie him any thinge
that is for his honor, though it vver
against their profite, but as Christ
saith, not my vvill, but thy vvill, so
they vvould say, it is not our king-
dom but thy kingdom, it is not our
Church but thy church, therefore
not our vvill but thy vvil, not our
lavv but thy lavv, not our disciplin
but thy disciplin raigne in it: & all
that giue their heartes subscribe to
this, the rest say, not thy wil but our
wil, not thy lavv but our lavve, not
thy disciplin but our discipline, be-

Mar, 26, 39

THE CHRISTIANS

cause as the Apostle saith, *they seek their owne glory, and not Christs.* Phil. 2. 21. This hath bin the rubbe euer since reformation began, *Herod* cannot see how he shoulde bee King, if Christ should raigne: therefore as the imagemakers cried & stormed whē images should goe down, alledging that they liued by this craft: so, if yemark what kind of men they be which preach, and write, and labor so hotly against the discipline, it is they that are like to lose some of their dignities, or their commodities by it, if the gouernment should change: the Scribes & Pharisees resisted Christ more then the people, because he denounced wo to them, and misliked that they shoulde bee called Rabbi: how hard it is to follow Christ, when he saith, *leane all;* nay if hee bid vs to leane any thing for him, though vvee should leane our very selues. *Mat. 16. 24.* The tongue will not praise, because the heart

at, 2, 3

as 19, 23

h, 11, 48

at, 23, 7

ar, 10, 21.

SACRIFICE,

heart doeth not loue; the eare vwill not heare, because the heart doeth not mind, the hand wil not geue, because the heart doeth not pitie, the foot vvil not goe, because the heart doeth not stir: al stay vpon the hart, like the Captaine that inould giue the onfet.

Secondly, God requiring the *hart*, sheweth that all the thinges of this worlde are not worthie of it, nor a peece of it, nor a thought, vlesse it be to contemne them, as *Salomon* thought of vanitie,

Eccle, 1. 23 &
14

Thirdly, that all should consent so with the heart, that we shoulde speak as if the heart did speak, pray as if our heart did pray, heare as if our heart did heare, giue as if our heart did giue, remit as if our heart did remit, & counsell as if our heart did counsell, as the Apostle saith, *Doe all thinges heartily: Coloss. 3. 23.* which if we would keepe, nothing that we doe should trouble vs, because

Psal, 44, 1
Iob, 22, 23

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cause nothing is troublesome, but that vvhich goeth against the heart,

Fourthlie, that vve shoulde serue god for himselfe and not for our selues, as he vvhich giues his heart, dooth all for loue: This christ requires vvhē hee castes off that disciple, vvhich offered to follow him for aduantage, *The birds haue nests, & the foxes haue holes, (saith christ) but the sonne of man hath not a place to hide his head:* shewing this disciple, if he vwill followe him, he must not looke for a place to hide his head: vve must leaue all to follow christ, as Peter did, and not seeke al by following him, as they that vvent after him for bread.

Fiftly, that vve should not serue god by fits, as vve vse to pray vvhē the night comes, to hear vvhē the Saboth comes, to fast vvhē Lent comes; to repēt when death comes, but the seruice of the heart is continuall

Mat, 28, 19

Mat, 4, 20
ohn 9, 26

SACRIFICE,

continuall seruice, like in that 1. Thes. 5, 17, Thess, 5, 18
*Reioyce euermore, praye continually
 in all thinges geue thanks.* Who is
 this which reioiceth, and praieth, &
 thanketh continually? The tongue
 praieth but sometime, the eare attē-
 deth but sometime, the hand giueth
 but sometime, but the heart pray-
 eth, and praiseth, and vvorshippeth
 alwayes: a man may serue God al-
 wayes vvith his heart, and neuer be
 vvarie, because the heart cannot
 serue him vnlesse it reioyce in his
 seruice: and therefore they praised
 God vvith musicke, vvith which did not
 delight god, but shewed that they
 delighted in his seruice, as they did
 in musicke, 1. Chr. 15, 16. but if the
 tongue, or the hande, or the eare,
 thinke to serue God vvithout the
 heart, it is the yrksomst occupation
 in the vvorld, the houre of tedious-
 nesse, like a long sicknesse, hee is
 tired before hee beginne, and thin-
 keth himselfe in the stockes, till
 the

THE CHRISTIANS

the sermon be ended, till his prayer be doone, that hee may bee at libertie, and turne to his byas againe.

Luke 1. 46

Lastly, this shewes how God mislikes our coldnesse in hearing or praying, if wee cannot say with the Virgin, *My hearte doth magnifye the Lord.* Al that comes short of this, is hipocrisie, and pleaseth GOD like the offering of Cayne. *Genesis 4. 5.* As *Ioseph* charged his brethren, *Genesis 42. 15.* that they shoulde not come to him for corne, vnlesse they brought *Beniamin* vnto him vvhome they lefte at home: so GOD vwill not haue vs speake to him, nor come vnto him for any thing, vnlesse vvee bring our hearte vnto him, vvhich vvee leaue behinde. The tongue vvithout rhe hearte is a flattering tongue, the eye without the hearte is a vvicked eye, the care vvithout the hearte is a vaine care, the hand

Mat. 15. 8

SACRIFICE,

hande vvithout the heart is a false
 hand. Doeſt thou thinke that God
 vvill accept a flattering tongue, a
 wicked eye, a vain eare, a false hand,
 which reiecteth a sacrifice if it be
 but lean, or bruſed? No, ſaith *Paul*, Leuit, 22, 23
If I geue all that I haue, & haue not, 22, 42
loue; that is, geue not my heart, it a-
uailes me nothing, he ſaith not, that
 they vvhich geue not their heartes
 geue nothing, but that they ſhall mar, 12, 42
 haue nothing for ſuch offerings: hee
 vvhich brings but a mite, & brings
 his hart, brings more then he which
 offers a talent, & he ſhall goe avvay mar, 19, 20
 more iuſtified, then he which ſaide, Gal, 6, 7
All theſe haue I kept from my youth
upward, for God is not mocked, but Act, 5, 3
 knowes how much is behind, though
Ananias ſeem to bring al. He marks
 how I ſpeak, and how you heare, &
 how vve pray in this place, & if it
 come not from the heart, hee repels
 it as faſt as it grovves vp, like the
 ſmoake vvhich climes towardes
 heauen,

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heauē, but neuer comes there, man
thinkeſ vwhen he hath the gift that
he hath the heart to, but god vwhen
he hath the gift calls for the hart ſtil
the Phariſees praier, the harlots
vow, the traitors kiſſe, the ſacrifice
of Caine, the faſt of Iezabelle, the
teares of Eſau, the oblation of A-

Plaime 73, 1

he cries, bring thy heart or bring no
thing: like a iealous huſbād vvhē he
hath a vvife, yet he is iealous vvhe-
ther he hath her hart, ſo vvharſoe-
uer thou do, yet god is iealous ſtill,
& reſpects not what thou doſt, but

Mar, 27, 24

whether thou do it frō thy hart, of
mere loue tovvard him. If Pilat had
vvashed his hart vvhen he vvashed
his handes, he had bin cleaner than

2. Kin, 5, 14

Ge, 34, 22

Naamā vvhe he came out of Iordā
if the Sichemites had circumciſed
their harts, vvhe they circumciſed
their fleſh, they had ſaued their
ſoules, vvhen they loſt their liues, if
Cain had offered his heart vvhen he

Gen, 4, 2

offe-

SACRIFICE.

offered of the fruites, his offering
 had bin as acceptable as *Abels*: but
 as *svvins* flesh vvas like *shépes* flesh, Leuiticus 10, 7
 yet vvas not accepted because it cāe
 frō an vncleane beast: so *Caines* offe-
 ring, *Pilats* vvasling, the *Sichemits*
 circūcision, the pharisees praier, and
 fasts, & almes, vver as fair as the apo-
 stles, yet they had no revvard, but
wo to you hypocrits, because they vva-
 red the heart, vvhich is like the fire Mat, 23
 that kindleth the sacrifice. but vvil he
 requit our praiers, & fasts, & almes, 1, Kin, 18, 24
 as he did theirs? yea (saith Christ) *ex-*
cept your righteousness exceed the pha-
risees, that is, except vve giue our
 harts besides our lips, & our cares, & Mat, 5. 20
 our almes, vvhich they gaue more
 than vve, *we shal not enter into the*
kingdom of heauen, because our righ-
 teousnes doth not exceed therigh-
 teousnes of the pharisees, but their
 righteousness exceedeth our. Christ
 doth not bid them *wo*, because they
 vvere Pharisees as vve are not, but
 because

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Mica, 7, 8

1. Cor, 9, 7

bicause they were hypocrites as we
are, God delights him self in giuing,
& therefore loueth a cheertull gi-
uer: but he cannot giue cheerfully
which giues not his heart. There-
fore *Iudas* thought the oyle spent
which was powred vpon Chriit &
wisht the price of it in his purse: so
they grudge and greeue when their
should doe good, and think, shall I
giue it? Can I spare it? what will it
bring? So the good worke dieth in
birth, like a Bride which drow-
peth in the hand, whiles the head
considers whether he shall let her
goe, or holde her still: as easie to
wring *Hercules* club out of his fists
as to wring a penitent teare from
their eies, or a faithfull praier from
their lips, or a good thought from
their hart, which cannot afford
the hart it selfe: euery thinge is too
much which they do, and they think
God more beholding to them for
blurting out a *Pater noster*, or stay
ing

SACRIFICE.

ing a sermon, or fasting a fridaie,
 than they to him for al his benefits;
 and when they haue doone what is
 their reward? *wo be vnto you Scribes* Mat, 23
and pharises, hipocrites, because you
gaue not your hartes: therefore we
 doe but vex our selues, and loose
 our labour, thinking to make God Mat, 15, 8
 beleue that we praie, when indeed
 our lippes doo but praie: wherby
 it comes to passe, as we serue him,
 so he serueth vs; our peace is not
 in deede, but in vvorde, our ioy is
 not in heart, but in countenance, a
 false comfort, like our false vvor-
 ship; for he vvwhich geueth God his
 lips in stead of his heart, teacheth
 god to geue him stones in steade of
 bread: that is, a shadowv of comfort,
 for comfort it selfe.

Novv vvhen vve haue giuen god
 faire vvords and long prayers, and
 solemne fastes, and mourning coun-
 tenances, hee puts in but a vvorde
 more to fill vp the sacrifice, *Gene*
me

THE CHRISTIANS

me thy heart, and it suffiseth. It is like the laste suite of *Abraham*, when hee saide to God, *I will speake but this once*; so if thou wilt heare him in this, hee wil aske no more; therefore nowe conclude, vvhether God shal haue thy heart, or nothing: If thou consider vvhath right he hath to aske it, and what cause thou hast to giue it, thou canst not keepe it til I ende my sermon. Of all the suiters vvhich come vnto you, it seemes there is none, which hath any tytle to claime the heart, but God; which challengeth it, by the name of a sonne: as if hee should say, thou shalt giue it to thy father, vvhich gaue it to thee: art thou my sonne? my sons giue me their hearts, and by this they knowe that I am their father, if I dwell in their heartes: for the heart is the Temple of God; therefore if thou be his son, thou wilt giue him thy hearte, because thy father desires it, thy maker

Mal. 1, 6

1, Cor. 1, 16

SACRIFICE.

ker desires it, thy redeemer desires it, thy Sauour desires it, thy Lorde and thy King and thy Matter desires it; which hath geuen his Sonne for a ranfome, his spirit for a pledge, his vvorde for a guide, the vvorld for a vvalke, and reserues a kingdome for thine inheritance. Canst thou denie him any thing, vvhich hath geuen the heire for the seru-
uant, his beloued for his enemy, the best for the vvorst? Canst thou denie him any thing, vvwhose goodnesse created vs, vvwhose fauour elected vs, vvwhose mercie redeemed vs, vvwhose wisdom conuerteth vs, vvwhose grace preserueth vs, vvwhose glorie shall glorifie vs? Canst thou denie him any thing? O if thou knevve, (as Christ sayde to the Woman of *Samaria*, vvhen shee hucked to geue him vvater) if thou knevve who it is which saith vnto thee, *Geue mee thy hearte*; thou vvouldest saye vnto him as

Rom. 8. 32

Iohn 4. 12

Et

Peter

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Peter did, vwhen *Christe* vwould
 vvashe his feet; *Lorde*, *not my feet*
onely, *but my hands and my head*, *not*
my heart onely, *but all my bodie*,
and my thoughtes, *and my vvords*,
and my vvorkes, *and my goods*,
and my life, take all that thou
 haste geuen. For vvhy shoul'd not
 vve geue him our heartes, as vvell
 as our lippes, vnlesse vvee meane
 to deceiue him vvith vvordes for
 deedes? If *Abram* gaue *Lot* leaue
 to choose vvhat parte hee did like,
 shall not vvee geue God leaue to
 choose that vvch hee loueth? If
 hee did not loue thee, hee vvoul'd
 not require thy heart; for they
 vvch loue, require the heart. The
 master requires labour, the lande
 lorde requires seruice, the captaine
 requires fight; but hee that require
 the heart, requires it for loue, for
 the heart is loue. Wee vvill geue
 him little, if vvee vvil not geue him
 that, vvch hee askes for loue to
 vvards

John. 13. 9.

Gen. 13. 8.

SACRIFICE.

wardes our selues : though hee
 say; *giue it*, yet indeede hee hath
 bought it, and that dearly, with Psal. 31.5
 the deereſt bloud that euer was 1. Pet. 1.18.19
 ſhedde. Hee gaue thee his heart,
 before hee deſired thy heart; but
 heart for heart, a liuing heart for a
 hart which died : thou doeſt not
 loſe thy life as he did for thee, but
 thou beſtoweſt thy life to gloriſie
 him, thou doeſt not part from thy
 heart when thou giueſt it, but hee
 doth keepe it for thee, leaſt the ſer-
 pent ſhould ſteal it from thee, as he
 ſtole paradice from *Adam* when it
 was in his own cuſtodie: he cā keep Gen. 3.2
 it better than vve, and he wil keepe
 it if we commit it to him, and lay it
 in a bed of peace, and lap it with
 ioy, and none ſhal take it out of his
 handes. Therefore, if ye aſke mee, Pſal. 31.5
 why you ſhould giue your heartes Iohn. 10.2
 to god? I doo not anſwere like the
 Diſciples which went for the aſſe
 and the colte, *The Lorde hath neede*

THE CHRISTIANS

but *wee haue neede*. For vnlesse wee geue our soules, how can hee haue them? And vnlesse hee haue them, howe can hee saue them? Therefore vvee haue neede, ifeuer the saying vvere true, (*It is more blessed to geue than take*;) more blessed are they vvhich geue their heartes to GOD, than they vvhich take possession of the vworld. *Abigail* did not gaine so much by her gifte to *Dauid*, as vve for our gifte to God; for shee vvas married vnto *Dauid*, but vve are married vnto Christ; of vvhom the Church doth sing in the 5. of *Canticles*, that *no wel beloued is like her beloued*; what hart would not be loued of him, though it doe not loue him? Who can as-foyle this riddle? vve vould haue Christ our bridegrome, and yet we vvil not be his spouse; I would haue him take my heart & yet I wil not geue it. Hevv should he keep it, or saue it or glorifi, it, if I hide it away like

Acts 20. 45

1. Sam. 25. 42

Cant 5

like the seruant that buried his talent in the earth? So much as I keep from God, so much I keepe from heauen, and vvill not suffer him to glorifie it, as I did vvish one part to be saued, and another damned. He vvhich vvould haue his hart sanctified, and comforted, and enlightened, and vvil not geue it to God, is like a woman which would haue her dough leauened, and lay-
 -gth her dough in one placee, & the leauen in another, vvhere one cannot touche the other: then com-meth the tempter, and takes them asunder, and seaseth vpon the heart, because he findes her alone. This is his seede time, novv hee enters in-to it, and filles it vvith his poyson, till the temple of God be the sinke of sin, and the hearr vvhich shoulde bee the seate of holinesse, grace, and vvisedome, a heart of pride, a heart of enuie, a heart of luste more like a bellie than a heart;

how many things lodge in the hart
 vwhen God is not there? It is a
 worlde to think, how the diuine
 soule, vvhich descended from hea-
 uen to bring forth fruit, is become
 a stoyle for euery vveed, vvhery
 vve may see vvhats hearts vve haue
 before vvee geue them to GOD
 Therefore now askeyour heartes
 vvhose they are, and how they
 are moued vwith these vvordes?
 how many here vvill geue to this
 collection? vvhose heart is gone vp
 vnto him, since I beeganne to
 speake? Here one, and there one
 runs vp the ladder, like the angels
 that *Iacob* saue in his dreame, and
 sing vwith *Dauid*, *My heart is pre-
 pared, my heart is prepared*; and why
 not thou as vvell as hee? Doeth
 not he sende for all alike? vvilt thou
 be the thorne, or the stone, or the
 high vway, vvhich the seede doeth
 lose his fruite? vvhy, hadst thou ra-
 ther be cōpelled then invited, since
 thou

Gen. 28. 12.

1 Psal. 47. 47

Mat. 13

SACRIFICE.

thou art called to a banquet? How
 manie heartes moe might we draw Ma: 22
 to God, if all that be heere would
 goe to him this day? But thus it
 staades, God hath sent vnto vs for
 our heartes, and wee answere him Ma: 23
 as the husbandes of the vineyard,
 when he sent for fruites, or as *Nab*
bal answered *Dauid*, when hee
 sent for foode, *whp. is Dauid?* or, 1, Sam, 25
 who is the Lord? That I shoulde
 take my heart from pleasure and
 sinne, and giue it vnto him? Thus
 we demurге vpon the cause, when
 we should giue, whether we should
 giue or no, and aske the fleshe, and
 our lusts, and our pleasures, and if
 the deuill will not giue his assent:
 thē we return to an excuse, it is not
 mine to giue: or if thou cāst get the
 diuels good will, I vill not stand,
 or let sinne and pleasure haue it for
 a while, and when they haue done
 with it, thē God shal haue it. Thus
 euery thing which should be thro-

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wen out, hath a place in our heart;
and hee vvhich shoulde bee recei-
ued in, can haue no roome there,
though hee would open the dores
of heauen, if vvee would open the
doores of our hearts, that the king
of glorie might come in. What
shal become of those hearers,
vvhhen he which craues them novv,
shal iudge them hereafter? Then
they shal stande like *Esau*, and
see them blessed like *Jacob*, which
gauetheir heartes; and crie them-
selues, as hee did to his father *Isaac*,
haste thou not reſerued a blessing
for vs? What a heauie heart will it
bee then, vvhhen it may not ioye
any longer heere, and the ioyes
of heauen are shutte againſt it?
and he vvhich deſired it, vvill not
haue it, becauſe it comes like the
fooliſh virgines, when the dores of
mercie are ſhut. Thus ye haue heard
vvhat God requires for al that hee
hath geuen you, and hovv all your
ſer-

Pſal. 24. 7

Gen. 27. 36

Mat. 25. 11

SACRIFICE,

seruices are lost vntill you bring it.
 What shal I vvish you nowv before
 my departure? I vvish you vvould
 geue al your heartes to God, vvhile
 I speake, that yce might haue a
 kingdome for them; sende for
 your hearts vvhere they are vvand-
 dering, one from the banke, a-
 nother from the Tauerne, ano-
 ther from the Shoppe, an other
 from the Theaters: Call them
 home, and geue them all vnto
 God: and see how he yvil vvelcome
 them, as the father embraceth his Luke 15. 32
 Sonne. If your hearts vvere with
 God, durst the deuill fetche them?
 durste these sinnes come at them?
 Euen as *Dina* vvvas defloured when Gen. 34. 1
 shee strayed from home: so is
 the hearte vvhen it strayeth from
 GOD: Therefore call the mem-
 bers togeather, and let them faste
 like a Queste of 12. men, vntill they
 consent vpon lawv, before any moe
 termes passe to geue God his right,
 and

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and let him take the heart, which
he woeth, which hee would marrie,
which hee would endow vwith all
his goods, and make it the heire of
the crowne. When you pray, let
your heart pray, when you heare,
let your heart heare, when yee giue,
let your heart giue, whatsoeuer yee
doe, set the heart to doe it: and if it
be not so perfect as it should be,
yet it shalbe accepted for the friend
that giues it.

Pro. 3, 1
Dan, 10, 12

Nowe if you cannot command
your hearts to turne vnto God, be-
cause the diuel pleades custome, &
the flesh will not agree to leaue her
possession, then remember what
Christ saith, *When ye giue your almes
the left hand must not knowe what the
right hand doth*: so the fleshe must
not knowe what the spirite doeth.
Thou must not make thy lustes of
counsel, but as *Abraham* vwhen he
was bid to offer his sonne, rose vp
betime and left his wife at home,
and

Mt. 6, 3

Gen, 22, 5

and neuer made *Sara* priuie lea^{te} she should stop him, being more tender ouer her children, like vvomen, thā the father is; so thou must geue the heart to God, before the fle^{sh} heare of it: for if *Abigail* had consulted vvith *Naball* that churle, 1, Sam. 25. 28 vvwhether she should haue supplied *Dauid* vvith victuals, or no, vvhen hee sent, that miser vvoulde neuer haue giuen his consent, vvwhich scolded so soone as he heard of it, therefore she vvvent alone and gaue that vvwhich he asked, and neuer told her husband vvwhat she vvould doe, least he should hinder her, vvwhich sought her vvelfare & his too; so we should steale our hearts from the vvworlde, as the vvworld stole them from vs,

I haue but one day more to teach you al that you must learne of mee, therefore I vvou'de holde you here vntill you assent to geue all your hearts to God. If ye geue them not now, vvwhere haue I cast the seed, & how

how haue ye heard al this yeare? If
ye vvil geue them novv, ye shall be
adopted this day the sōnes of God,
and I shal leaue you in the bosome
of Christ, which vvil geue you hea-
uen for your hearts. The Lord Iesu
graunt that my vvords be not the
sauour of death vnto any soul here;
but that you may goe in strength
thereof, through prosperitie and
aduerfitie, til you heare that cōfort
from heauen: *Come yee blessed, and
receiue the inheritance. Amen.*

1. Cor. 2. 15

Mat. 25. 34

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James walton wrote this
2^d booke for as said well for
it, for the sake for most
right of it: for many borrow
it, bring it againe for some
for as love for things for
within a few words wonderful
well. I would not lose it (ill)
some to sayen: were we would
all be for to remaine

hu

204/40